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ON THE

TWENTY-THIRD

PSALM.

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On the Twenty-third Pſalm.

ARGUMENT.

THIS Pſalm was wrote by David, under the light, and by the teachings of the Holy Ghoſt. David in the ſpirit is ſpeaking of Jeſus, under the character of the Shepherd of God's flock. David was a type of Chriſt! the name David ſignifies beloved. Chriſt is God's beloved, his well-beloved, his dearly beloved.—*This* (ſays the father) *is my beloved Son*, in whom I am well pleaſed. David was a ſhepherd, ſo is Chriſt.—David kept his father's flock, Chriſt keeps his father's ſheep. David delivered the lamb out of the paw of the lion, and ſlew both the lion and the bear. And Chriſt delivers his dear people, the lambs and ſheep of his flock, out of the hands of law and juſtice, ſin and ſatan, death and hell. It is worthy of notice, that this Pſalm follows the 22d, in which the ſorrows and ſufferings of Jeſus Chriſt are moſt wonderfully ſet forth. What the bleſſed ſhepherd of the flock went through, when he bore the ſins of many in his own body on the tree, from the law and juſtice of his divine father; how his ſoul ſuffered and ſuſtained the tremendous curſe due to the ſins of his people: what he ſuffered in his body, with the inſults and contradiction of ſinners againſt himſelf: and how he went through all victoriouſly, and came off an everlaſting, and an eternal conqueror, is moſt pathetically and exactly deſcribed in the foregoing Pſalm.—In it indeed, Chriſt is evidently ſet forth as crucified. In this 23d Pſalm follows an account of our divine Jeſus, under the character, title and office of a ſhepherd.

VERSE II.—*The Lord is my ſhepherd, I ſhall not want.* That divine perſon who had been repreſented in the foregoing pſalm, as having his hands and feet pierced, and as dying for his ſheep, in order that he might deliver them from dying eternally: is here called by David a ſhepherd. *The Lord is my ſhepherd.*

This character and office Jeſus Chriſt bears in the ſacred ſcriptures. Old Jacob ſpeaks of the *Meſſiah*, under this character, in Geneſis, ch. xlix. v. 24. *From thence is the ſhepherd the ſtone of Iſrael.* It is aſked in the 63d chapter of Iſaiah, v. 11, *Where is he that led them up out of the ſea, with the ſhepherd of his flock?* Let us therefore firſt, conſider Chriſt as ſuſtaining the office and character of a ſhepherd.

And ſecondly, conſider him as exerciſing his paſtorial office.

In the firſt particular, as we view Chriſt ſuſtaining the office and character of a ſhepherd, it may be obſerved, that the ſpouſe in the Canticles, addreſſes Chriſt under this character, *Tell me O thou whom my ſoul loveth*, where thou feedeſt, where thou makeſt thy flock to *reſt at noon*, Canticles, ch. i. v. 7. And the church, in the 80th Pſalm, v. 1. *Give ear, O ſhepherd of Iſrael, thou that leadeſt Joſeph like a flock.* Chriſt is a ſhepherd, a great ſhepherd, the good ſhepherd, the one ſhepherd, the Father's ſhepherd, God's EQUAL, and eſſential Son. In the firſt place, Chriſt is God's ſhepherd. The eternal Father appointed, choſe, and ſet him apart to this office. He from eternity committed all his ſheep to the care and charge of Chriſt, who received this commandment from the Father, *that of all which he had given him he ſhould loſe none.*

He is called *God's ſhepherd* in the 13th chapter of Zechariah, *Awake, O ſword, againſt my ſhepherd.*

He is called *one ſhepherd*, Ezekiel, ch. xxxiv. v. 23. I will (ſaith Jehovah the father) ſet up one ſhepherd over them. He is called by the apoſtle Paul, *the great ſhepherd of the ſheep.* He is indeed *the great ſhepherd*, he being *God's ſhepherd. God's fellow*, or equal. God and Man in the perſon of one Chriſt. And all the under ſhepherds are entirely owing to him. They are ſet up by him. Maintained by him. Whatever bowels of mercies they have, and do exerciſe towards the Lord's

flock

flock, they receive all thoſe bowels of love and tenderneſs from Chriſt himſelf; who is great in the eye of God, being his co-equal and co-eternal ſon. He is great in his perſon, as the Son of the living God—Jehovah Incarnate—Immanuel—in whom dwelleth all the fulneſs of the Godhead: and he has every bleſſing, grace and benefit to beſtow upon his people. His love of them, his delight in them, his compaſſion and care towards and concerning them, is great indeed! and it greatly endears him to his beloved ones. He is likewiſe *the good ſhepherd*. He deſcribes himſelf in this manner, John x. v. 14, 15. *I am the good ſhepherd, and know my ſheep, and am known of mine—and I lay down my life for the ſheep.* His goodneſs appears in his loving them from before all time. In his drawing near unto his divine Father, in the everlaſting covenant, on the behalf of his people. In his engaging to become their ſurety, to pay their debts, to obey the law, to bear their ſins, to endure the curſe to ſave them from it, to die the death due to their tranſgreſſions, to conquer for them all their enemies, and to obtain for them eternal redemption.—To keep, feed, rule, govern and bring them all home to eternal glory. Saying, unto his Father, "*Behold I, and the children which thou haſt given me.*"

Chriſt, the ſhepherd of the choſen ones, has all the properties and qualifications of a great and good ſhepherd. He is deſcribed by the prophet Iſaiah in the following manner. *He ſhall feed his flock like a ſhepherd, he ſhall gather the lambs in his arms, and carry them in his boſom, and ſhall gently lead thoſe who are with young*, ch. xl. v. 11. His heart is ſet upon his ſheep; he loves them, and calls them all by their names. Knows them to be his own, by his father's gift, and by his own purchaſe. For he bought the flock, and redeemed them out of the hands of law and juſtice, with the price of his own blood. He knows all the caſes of his flock, and he adminiſters unto them according to their caſes and neceſſities. His people are compared to ſheep, which is a ſilly creature, very apt to wander from the fold, and quite incapable of finding its way back, when ſtrayed from it. Chriſt, the heavenly ſhepherd, came down from heaven, and travelled upon this mountain

of

of our world, in order to ſeek and ſave that which was loſt.

He finds his ſheep wandering from the fold of God, and he takes them up upon his ſhoulders, rejoicing.—And having brought them home to his fold, he calls together his friends, *the angels*, ſaying, *rejoice with me, for I have found the ſheep which was loſt.* He finds them defiled with ſin, and he waſhes them from their ſins, in his own blood. He finds them void of all righteouſneſs, and he ſpreads the garment of his own righteouſneſs over them, and covers them, and ſays, *I am your near kinſman.* He feeds them with his own fleſh, and with his own blood; and ſays, *Eat, O friends, drink, yea, drink abundantly, O beloved.* He ſet his own mark upon them, and calls them effectually by his grace *out of darkneſs into his marvellous light.* And they through grace, under the influences of his divine love, follow him, as their bleſſed ſhepherd, leader and guide.

Here we may, ſecondly, obſerve, that Chriſt has all the properties of a great and good ſhepherd. The ſheep require the ſhepherd's care. The Lord Jeſus makes his people his conſtant care. He takes an infinite delight in exerciſing the love of his heart, and the bowels of his mercy towards them. They ſtand in need of food, Chriſt conſtantly ſupplies his, with ſpiritual food convenient for them. Their caſes require particular conſideration. Chriſt takes particular notice of all the flock, of the lambs, as well as of the ſheep. *He feeds his flock like a ſhepherd.* Are any of them loſt? Chriſt goes to ſeek them. Are any of them driven out of the way, or from the way, the right way? he brings again that which was driven away. Are any of them broken in heart? are they afflicted in their conſciences? Chriſt binds up that which was broken. Are any of them ſick, under ſpiritual decays and infirmities? Chriſt will adminiſter his word unto them, and ſtrengthen them, ſee Ezekiel, ch. xxxiv. v. 16. As our Lord hath lambs in his flock, as well as ſheep, ſo he will carry himſelf with infinite pity and tenderneſs towards them. They being weak and ſtrengthleſs, he will take them up, and carry them in his boſom; ſo that they ſhall be near his heart. He will cheriſh, refreſh, and warm them with his heart's

love,

love, his arms ſhall embrace them, his boſom ſhall be opened for them to lean upon; his heart's love ſhall be manifeſted unto them, and as one whom his mother comforteth, ſo will this divine ſhepherd comfort the lambs of his flock. Indeed his love towards them is as great as it is towards the ſtrong; they are near his heart, his ſoul rejoiceth in them, and over them, to do them good. He will never leave them, nor forſake them.—David ſays, *the Lord is my ſhepherd*, I am one of his ſheep; he loved me, and gave himſelf for me. He has taken my nature into union with his perſon, and he hath fulfilled all righteouſneſs in his life, and put away the ſins of his people by his death. And by his holy ſpirit he has brought me to know him, to believe on him, and to look to him for every thing. I put myſelf, by faith, under him for protection; and this, ſays he, is the inference which I draw from the Lord's being my ſhepherd, *I ſhall not want*.

This is a juſt concluſion. Here we ſee the bleſſedneſs of a knowledge of Chriſt, taught us by the word and ſpirit of God; the true knowledge of Chriſt leads us to reſt upon him. The believer by faith, looks to the perſon of Chriſt for acceptation; for we are accepted *in the beloved*. He reſts upon the everlaſting righteouſneſs of Jeſus for juſtification. He depends upon the bloodſhedding, ſacrifice and death of Jeſus Chriſt, for the pardon of his ſin, and for his diſcharge from guilt and condemnation. He lives upon Chriſt for life and light, for grace and holineſs, and for every bleſſing.

The Lord being my ſhepherd, I ſhall not want comfort in life, ſtrength equal to my days, victory over my ſpiritual enemies, ſupports in the hour of death, nor any manner of thing which is good. Obſerve, David derives all his confidence, and grounds all his hope and expectation from this conſideration, that the Lord was his ſhepherd.

Faith looks to the word of God, depends upon the Lord, relies upon his faithfulneſs, and expects all, becauſe God himſelf has promiſed it. And what he hath promiſed in the word, faith knows he is able to perform. And faith, ſees in the word, a bleſſed proviſion made for the ſupply of all wants in time and eternity.

VERSE II.—*He maketh me to lie down in green paſtures; he leadeth me beſide the ſtill waters.*

Here follows an account of Chriſt, as exerciſing his moſt bleſſed paſtorial care and office, towards the ſheep of his paſture; which was propoſed as our ſecond particular.

Chriſt not only died for his ſheep, and calls them in a day of his grace, by his almighty voice, out of their graves of ſin and ſpiritual death; but, bleſſings on him! he maketh them to lie down in green paſtures. His holy word, which upon the account of the cordials of love, and promiſes of grace contained in it, may well be compared to green paſtures; the Lord Chriſt opens it unto his dear people. He refreſhes their ſouls with the declarations of his grace, and by the conſolation contained in his exceeding great and precious promiſes. He warms their hearts with the diſcoveries of his love, revealed in his word, and ſweetly and powerfully influences their affections, with the bleſſings contained therein.

This bleſſed ſhepherd maketh them to lie down in green paſtures. He feeds their ſouls with his word, ſtrengthens their inward man herewith, gives them ſoul ſatisfaction for it, giving them to enjoy bleſſed reſt in their hearts, and bleſſed ſpiritual reſt in their lives, from what is revealed in the word unto them, of the love and mercy of their beloved Jeſus towards them.

Their lying down in theſe green paſtures, ſhews their ſafety, happineſs and protection, under this good ſhepherd. As for their ſafety, Jeſus their ſhepherd is always with them. As for their being fed, ruled, and well-governed, the Lord Jeſus ſtands up to ſupport and defend them. And he feeds *in the ſtrength of the Lord, in the majeſty of the name of the Lord his God*, Micah, ch. v. v. 4.

As for their proviſion, it is moſt excellent. Jeſus is every moment affording them freſh ſupplies of his grace. They have large, yea, they have abundant ſupplies from him. The paſtures of his word are always green, always affording them freſh ſupplies of grace; proper, nouriſhing, refreſhing and ſtrengthening food unto them.

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The ſhepherd leads the flock, ſo does Chriſt. He goes before them, and they follow him. The ſhepherd ſeeks out the moſt proper paſture and food for the ſheep—ſo does Chriſt. The ſhepherd makes it his buſineſs to ſcreen and defend his flock—Jeſus makes his people his care. The ſhepherd defends the flock from harm—ſo does Chriſt.

He leadeth me (ſays David) *beſide the ſtill waters.* Jeſus makes his people to drink at this fountain freely; he gives them to drink of the fountain of the water of life. God's love may be compared to water.—1ſt, Becauſe, as water comes from a ſpring, or fountain, ſo all the goodneſs which God beſtows upon his people, flows and proceeds from the fountain of his own heart.

2d, As water refreſhes the body, ſo does the love of Chriſt refreſh the ſoul.

3dly, God's love and grace in Jeſus Chriſt may be repreſented here, by *the ſtill waters*, and ſhew how ſouls, under views and diſcoveries of it, are filled with holy wonder and admiration: too big for their hearts to conceive, or their tongues to expreſs.

The Lord our ſhepherd leads his people on, to the ſtill waters of his Father's everlaſting love. He leads them more and more into freſh views of it, for their refreſhment. He leads them to it for their enjoyment of it, that they may be filled with it, and taſte and ſee how good and gracious the Lord is. Not only the love of God, but the covenant of grace, which is ordered in all things, and ſure—the bleſſings of it—the ſalvation ſecured by it—the promiſes of it, are as *green paſtures* to the Lord's flock.

The Lord ſays, *I will feed them in a good paſture, and upon the high mountains of Iſrael ſhall their fold be: there ſhall they lie in a good fold, and in a fat paſture ſhall they feed upon the mountains of Iſrael.* Ezek. ch. xxxiv. v. 14. Which promiſe of God's to his people, he does, (bleſſed be his name) make good unto them.

VERSE III.—*He reſtoreth my ſoul: he leadeth me in the paths of righteouſneſs for his name's ſake.*

David goes on to ſpeak of the goodneſs of his divine ſhepherd to him. When, ſays he, my ſoul is cold and dead in walking in the good ways of God, through the corruption of my nature, the deceitfulneſs of ſin, the

malice of the devil:—when through these, I at any time backslide in heart and affection from the living God; my heavenly father and divine shepherd *Jah the Saviour*, (blessed be his name;) by his all powerful voice, and by his almighty grace, restoreth my soul from the paths of sin and error. He brings me back again to his heavenly fold: he pardons my sins; he heals my backslidings; he receives me graciously; he loves me freely. I find my heavenly shepherd's care in a particular manner exercised towards me, in looking upon me, in drawing me from my sinful purposes, and sinful ways, by his divine grace. When I have lost a lively sense of his love, I find him again most graciously returning, and manifesting his love, affording his gracious presence to my soul.

My cold heart he warms; my hard heart he softens; my strong corruptions he subdues; my actual sins he forgives; my poor sinful and unworthy person he prevents with his mercy. *He restoreth my soul*; and having restored it by his renewing and recovering grace, *he leadeth me in the paths of righteousness*. His paths are righteous; all his ways towards me are mercy and truth. He does me good, and nothing but good. Whatever he exercises me with, is for my real good; he designs my benefit in all. I will expect all to be working together for my good; and this, because his word declares, *All things work together, for good to them that love God, and are the called according to his purpose*. The Lord having spoken, I will believe it, and this because he has declared it.

His fatherly correction and chastisement, is to make me a partaker of his holiness. My afflictions are designed by him, to prevent my sinning against him; to put me in mind of my dependence upon him. To lead me more to him. O MOST GRACIOUS DESIGN!

The paths of righteousness in which Christ leads his people, are, 1st, the path of soul justification before God; which is by means of his own most perfect and spotless righteousness. No other righteousness will God the Father look at, and justify the sinner in. The Lord Christ leads his people, by his word, and by his spirit,

to the knowledge of his compleat everlasting righteousness; to a cordial embracing and rejoicing in this robe and garment of salvation; to a resting and relying on it; to a confidence in it; to a trusting in it; saying, *Surely in the Lord, have I righteousness.* He leads the soul to walk before God, as cloathed in this robe; to appear in God's presence, and at God's throne of grace, in this robe of our elder brother's righteousness.

By faith in this most blessed righteousness, the soul is justified from all things; made perfectly righteous in the sight of God. Is by its union to the person of Christ, and in this righteousness, entitled to heaven and eternal glory. And being brought to enjoy a sense of justification, is led by the heavenly shepherd, secondly, to walk in Christ, the way to the Father, and to walk in the paths of righteousness; in his life and conversation: that he may adorn the doctrine of God our Saviour in all things.

And Christ does all this for his people, for his *name's sake. Not for your sake, do I this, O house of Israel, but for my holy name's sake.*

This should be considered by us. Christ pardons our sins, casts them behind his back into the bottom of the sea; clothes us with everlasting righteousness; makes us glad with the light of his countenance; leads us by his spirit; prevents us with his mercy, and all for his own name's sake. *To the praise of the glory of his grace.* Therefore let us learn to follow instruction from it. Whatever we want, and ask for in prayer, let us plead his great name, as the reason of imploring and importuning the Lord Jesus, to grant our petitions, and hear our prayers.

VERSE IV.—*Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me, thy rod and thy staff, they comfort me.*

Such is the goodness of Jesus Christ towards his dear sheep, the people whom he loves: that the more they are enabled to trust on him, to meditate and consider what he is to them, what he has done for them, they are enabled and encouraged to trust in him, and to depend on him.

The Pſalmiſt, in faith, ſays, *Yea, though I walk through the valley of the ſhadow of death, I will fear no evil.* Die I muſt. But, ſays faith, I do not fear to die; becauſe Jeſus Chriſt has diſarmed death of its ſting. I look, ſays the believer, at death, as conquered by the almighty Jeſus. And *though I walk through the valley of the ſhadow of death, I will fear no evil.* Why? what is the reaſon David, you will fear no evil! the reaſon, ſays he, is becauſe the Lord is with me. *Thou art with me.* God Jeſus is with me. God will be with me. *The everlaſting arms of Jeſus are, and will be, underneath me*; and how can I fear, Chriſt himſelf being with me. He will ſupport, and carry me ſafely through death, and land me ſafe on Canaan's land, and make me *a pillar in the temple of God above, and cauſe me to go no more out.* But how do you know David, that God will be with you at that time? I know, he replies, Jeſus will then be with me. Becauſe he hath promiſed *never to leave me, nor forſake me. This God is our God for ever and ever: he will be our guide even unto death*, over, and beyond it. And after death he will be the everlaſting portion of his people, and their *exceeding great reward.*

What is contained in theſe words, *thou art with me?* Surely infinite and unutterable grace! To have God himſelf to be with us—to enjoy his preſence—to taſte his love—to be happy in him! O, what rich grace is contained in this! And not only, ſays the believer, art thou, O Jeſus, my divine ſhepherd with me, to lead, guide, defend and protect me: but bleſſed by thy name, *thy rod and thy ſtaff, they comfort me.*

Here we muſt enquire what is to be underſtood by *the rod and ſtaff.*

By *the rod and ſtaff*, we are to underſtand the goſpel of God's free grace. In the 110th Pſalm, you have Jeſus Chriſt ſeated by his Father, upon his mediatorial throne, and the Father ſays unto him, *ſit at my right hand, until I make thy foes thy footſtool.* And he goes on to promiſe him a glorious ingathering of ſouls.—*The Lord ſhall ſend the rod of thy ſtrength out of Zion.*

What is the rod of the Redeemer's ſtrength? it is the everlaſting goſpel, which was ſent forth out of

Zion.

Zion. It was publiſhed there by the Apoſtles, and from thence carried by them into all lands; and publiſhed throughout the world. And the goſpel being accompanied with the power of the Holy Ghoſt, multitudes were hereby brought to believe on the Lord Jeſus.

Rule thou, (ſays the Father to the Son, who is God-Man, Mediator) *in the midſt of thine enemies*; and by means of the goſpel, Chriſt does get himſelf the victory in many hearts.—*Thy people ſhall be willing in the day of thy power.* The goſpel affords bleſſed ſupports to the people of God. It contains a ſalve for every ſore. Here is cleanſing for the filthy—pardon for the guilty—a robe for the naked—a Saviour for the loſt. Chriſt as revealed in the goſpel has every bleſſing to beſtow, and every grace, gift and benefit to confer, upon his dear people.

The truths of the goſpel—the grace, love and mercy of the Eternal Three revealed in the goſpel—with the exceeding great and precious promiſes of it, may well be compared to a ſtaff, which is able to bear us up at all times. From hence the believer is ſtrengthened, ſupported and comforted. From hence he fetches his honey; and he finds the promiſes ſweeter to his ſpiritual taſte than *honey or the honey comb.* I find comfort from them, ſays David, and am divinely ſupported hereby. The myſteries of the goſpel tranſport me into holy wonder. The love of Chriſt, as it ſhines forth in the goſpel, melts my heart, and draws my ſoul to him who is ſalvation, beauty, and life everlaſting. I find in Jeſus every grace and bleſſing. Bleſſings on him! neither life nor death, nor things preſent, nor things to come, ſhall be able to ſeparate me from the love of God, which is in Chriſt Jeſus my Lord. This is my joy in life, and my antidote in death.

VERSE V.—*Thou prepareſt a table before me in the preſence of mine enemies: thou anointeſt mine head with oil, my cup runneth over.*

The Lord Jeſus prepareth a table, and ſets upon it the dainties of heaven, for the food and refreſhment of his dear people. He gives them to feed upon himſelf, *the bread of everlaſting life*; and ſays, *he that eateth of this bread ſhall live for ever.*

And

And the feaſt, preparation, the table, the food, the entertainment, is all from himſelf. It is all the bounty of his own grace; and he prepares this feaſt, and ſpreads the table for his people, in the preſence of their enemies. Let ſin, the Devil, and the world hate God's people with an implacable hatred, and ſtrive againſt them with all their might; yet the table of divine ordinances ſhall be ſpread, and the proviſion of God's houſe ſhall be adminiſtered, and his people ſhall be refreſhed with it; and that, even in the preſence of their enemies. Here we may ſee the never-failing goodneſs of the Lord to his choſen ones. Here we ſee the defence and protection Chriſt affords his ſheep.—Here we may behold their ſecurity from their enemies. *Thou anointeſt my head with oil.*

The High Prieſt was anointed with holy oil; and it being poured upon his head, ran down upon his beard, unto the ſkirts of his clothing. This was typically deſigned to be figurative of Chriſt, who was anointed with the oil of gladneſs above his fellows; and from him, the grace and unction of the Holy Ghoſt deſcends: and flows down upon all his myſtic members. They are all anointed with it; they all partake of it; they are all refreſhed by it. And as under the law, ointments and perfumes were made uſe of, and they, ſays Solomon, *rejoice the heart*. So the grace of Chriſt, and the unction and anointings of the ſpirit of Chriſt, refreſh and exhilirate the ſouls of God's people; and under theſe tokens of divine favour, they are led to ſay, *my cup runneth over*. The hearts of the Lord's people are ſometimes quite overcome, under the ſenſible tokens, and with the enjoyments of divine love. When they ſurvey the experience they have had of their heavenly ſhepherd's care towards them, both in Providence and Grace, they cannot fail of being aſtoniſhed at his goodneſs, and their hearts being overcome with wonder, love, and gratitude, they will praiſe him with joyful lips.

Verse VI —*Surely goodneſs and mercy ſhall follow me all the days of my life; and I will dwell in the houſe of the Lord for ever.*

This is the concluſion I am led to make. Having taken a view of Chriſt as my ſhepherd; having conſidered

ſidered his divine care and conduct towards me; how he has fed, clothed, cleanſed, comforted, and defended me; and from his holy word of promiſe, I am conſtrained to draw this inference, that, *ſurely goodneſs and mercy ſhall follow me all the days of my life.* I am fully perſuaded of it, that his arm will defend me; his providence protect me; his love and mercy will conſtantly embrace me, and follow me all my days.—I not only have had his goodneſs and mercy follow all the paſt days of my life to the preſent moment, but, I ſhall have the experience of its following me every future moment. Here is my comfort; this is my ſtay; *ſurely goodneſs and mercy ſhall follow me all the days of my life; and I will dwell in the houſe of the Lord for ever.*

I will reſort to the Houſe of the Lord below, to pray unto him, and to praiſe and magnify him, for what he has done for me. And I ſhall, when this life is ended, when death has done its office, and untied the knot of union between body and ſoul, dwell in the houſe of the Lord for ever. To behold, in the temple above, my Jeſus face to face. There to ſee my beloved in all his glory, and be led by him to fountains of living waters, and God will then wipe away all tears from mine eyes. What a bleſſed ſhepherd! how happy muſt the ſheep of Chriſt's paſture be! May our faith beloved, be daily ſtrengthened, and our love to Jeſus be daily increaſed. Amen, ſo be it, O Lord.

FINIS.

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